whole Earth newsletter

WINTER / SPRING 1981 Vol. X, No. 3

Logo of the Middle East Council of Churches

Church Leaders Visit Christians of Middle East

On November 10, 1980, a delegation of church leaders from the United States set out on a three-week visit to leaders of the Christian communities of the Middle East. The group included United Church of Christ President Avery Post and Mrs. Post, Christian Church (Disciples of Christ) President Kenneth Teegarden and Mrs. Teegarden, J. Richard Butler, Middle East Secretary of the National Council of Churches, and Dale Bishop, Middle East Secretary of the United Church Board for World Ministries, who has written the following report.

Sonic booms are always disconcerting. Combined with the shriek of jets overhead, they make one feel under siege. So it was with a poignant sense of irony that, while worshipping in the City of Peace, Jerusalem, we heard and felt the recurring shudder of the sonic booms of Israeli jets. The sense of irony was heightened by the fact that the booms provided a kind of percussive background to the hymn refrain we were just then singing: "Christ has conquered . . ."

It was, in fact, a visit full of ironies, the most powerful one being that the Middle East, where three great monotheistic religions were born, is torn by conflict—and by conflict that often carries with it religious justification. Another irony revolves about the fact that the primary focus of our visit, the Chrisitan communities of the Middle East—many of which can legitimately trace their ancestry back to the apostolic period—must struggle to be recognized and remembered by the world Christian community and particularly by Christians of the United States.

And so we undertook our visit with an awareness of our responsibility to try to understand the causes of conflict and the potential role of the United States in heightening or in moderating that conflict. We were also keenly aware of the mandate spelled out in the recent "Middle East Policy Statement" of the National Council of Churches that a new kind of relationship be established between the churches of North America and the churches of the Middle East.

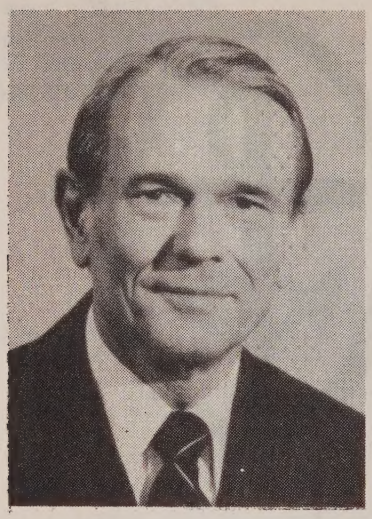
The visit took us to five countries: Lebanon, Syria, Egypt, Israel and the occupied West Bank, and Turkey. During the course of the trip we met with 15 heads of communions as well as lay leaders from the Eastern (Greek) Orthodox, Protestant, Uniate Catholic, Church of the East (Assyrian), and Oriental Orthodox churches.

The group came away from these visits with a deep appreciation for the continuing witness of these varied and historic churches, a witness which has been significantly strengthened by the formation in 1974 of the Middle East Council of Churches

Continued on page 13

ONE GREAT HOUR OF SHARING – SEE PAGES 7 - 10

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Drive, New York, N.Y. 10115



Message From The EVP

Across 175 years of the most turbulent history this planet has known stretches the story of the United Church Board for World Ministries. Since the famous Haystack Prayer Meeting of 1806, a great deal has changed of course. But some elements in the missionary picture remain surprisingly similar. Perhaps they tell us something about the essential nature of the enterprise itself.

One constant is the centrality of youth enterprise. The men of the Haystack were college students, and it was they and some of their contemporaries who prodded the elders of the New England churches into founding the Board and then signed on to invest their lives in service overseas.

In a striking replay of such youthful initiative our Council of Seminary students took the lead at the last annual meeting of the UCBWM in calling for bold actions to seed the training of all United Church of Christ ministers with a far richer and strong component of mission studies. The whole church, they were saying, needs in its leaders a more global and missionary conception of the Christian faith and the Christian church. They proposed changes in seminary curricula, visits by representatives of world ministries, intercultural internship experiences with global Christianity.

The crucial question is whether or not enough of the most talented, energetic, venturesome, and spiritually alive young people of the 1980's will follow the Haystackers in a life investment in ministry overseas. In some ways that call looks far easier now. The first young couples sailed on noisome ships after saying what they expected would be their final farewells to family and friends. India and Botswana are still far away, but terms of service are short, and 747's travel fast. Tropical diseases are mostly tamed, and the international telephone and air mail give the separations a far different quality.

But today we all have a culture of affluence embedded in our very cells. And the complexities and psychic menaces of a world of accelerating change, in which the white man is no longer king, make life commitment to mission service a still formidable challenge. So the prophet's question hangs: "Whom shall we send? and who will go?" (Is. 6:8).

Another constant linking 1806 and 1981 is the money question. The first initiatives hung for more than a year, simply because there were no funds for the sending. Today costs are inflating dramatically, and income is creeping up at perhaps one-third that rate. We might have to give up the effort to sustain a missionary force of the size we have had, settling for fewer women and men. There might be a move to minimal management, cutting to the bone a staff involvement with ecumenical partnerships, field consultation, and consciousness-raising about American responsibility in global issues and about world Christianity.

On the other hand, while making every constructive economy, we might hope for some give in the invincible attachment of our culture and us Christians to a way of life which leaves only scraps from the banquet to nourish and sustain a world-wide spiritual and moral renewal. Could the necessary revolution in the way we assign our priorities and shape our life-style possibly begin in 1981—remembering the 175 years of miracles that flowed from the new dimensions of stewardship which began as a challenge in 1806?

David M. Stowe

The Haystack Meeting: Where It All Began

On a hot afternoon in August, 1806, five students of Williams College in Massachusetts met in a grove to talk and pray together, as their custom was, about the future of the world and their part in it. When a sudden thunderstorm arose, they took shelter under a haystack, and there they continued their discussion and prayer. By the time the sun came out, they had decided to commit their lives to serving in foreign lands in the name of Jesus Christ.

Two years later a society known as "The Brethren" was formed "to effect . . . a mission to the heathen." In 1810 four of the Brethren went before the Massachusetts General Association of Congregational churches to ask whether the churches would support them as missionaries overseas. The churches responded by establishing the American Board of Commissioners for Foreign Missions, the first such mission society in the United States and an ecumenical one. The Board received its charter in 1812, and that same year the first missionaries sailed out of Salem harbor for India.

Today, 175 years later, there are Christians in every land on earth. But the task of bringing people under the reign of Christ is far from over. In 1906, a hundred years after the Haystack Meeting, the great American missionary John R. Mott said: "When Christianity possesses Christians, it will possess the world."

That is still our challenge today.

Audrey C. Smock Named World Issues Secretary

Audrey C. Smock

A Phi Beta Kappa graduate of Wellesley College with a master's degree and a Ph.D. in political science from Columbia University, a professor and research fellow at such diverse institutions as Columbia University and the Universities of Ghana and Nairobi (Kenya), and a consultant to the Ford Foundation and others on various problems of Africa and the Middle East, Audrey C. Smock will join the UCBWM staff on March 1 as the new Secretary for World Issues. She will replace Dr. Howard Schomer, who retired last June and whose new firm is this year providing us consultancy services in the field of corporate social responsibility.

Ms. Smock, whose husband is with the Institute of International Education, has a special concern for the status and role (both social and economic) of women in the developing world. She has written several books and articles on this subject.

With their two young daughters, the Smocks live in Scarsdale, New York and are members of the Scarsdale Congregational Church, UCC.

In defining the future role of the World Issues Office as she sees it, Ms. Smock had this to say:

"My conception of my role is linked with the passage in the revised Statement of Faith that 'God judges all humanity and all nations by that will of righteousness declared through prophets and apostles.' The activities of the World Issues Office provide one vehicle through which the UCC can fulfill this mission of promoting the social concerns of the gospel both throughout American society and in the larger world community. First and foremost, therefore, I perceive the World Issues Secretary as the initiator and coordinator of a range of projects that will contribute to the long-term construction of a more just world.

"The Christian church can serve as a powerful moral force, as the social conscience of its society. In two of the African countries where I have lived, Ghana and Kenya, I experienced the beginnings of the emergence of the Christian church into this broader role. [For the church] to attempt to rectify social wrongs is all the more important in these societies because of the absence of other institutions capable of doing so.

"In assuming the position of World Issues Secretary I would recommend the following types of activities: first and foremost the work related to corporate social responsibility in monitoring the activities of U.S. corporate subsidiaries in third-world countries in terms of their impact on social and economic development—the relationships of these subsidiaries with their host governments; their employment, training, and welfare policies; the nature and quality of the product they are producing and distributing; and their impact on the environment.

"A second long-term effort [would be] the creation of an alliance of church agencies, foundations, academics, and other enlightened groups to mount an effort to influence the level and scope of American development assistance to third-world countries, especially aid which could contribute to enhancing the capacity for food production."

Capsule Report on the Board's 171st Annual Meeting

Coming from as far as Honolulu and as near as Quakertown, the 225 corporate members of the United Church Board for World Ministries gathered in early November in Reading, Pa., for the Board's 171st Annual Meeting. In three grueling but profitable days, this is—in part—what they did:

– Made recommendations on some 15 specific issues now confronting the Board in its work.

– Recommended as an act of faith a 1981 budget of just under $8,800,000.

– Adopted a plan prepared by the Council of Theological Students whereby seminaries will give greater emphasis to the global dimension of ministry, offering actual experience abroad.

– Elected one new vice president: **Joan E. Shropshire** of Wisconsin, and reelected another vice president: **Leroy W. Calbom** of Washington.

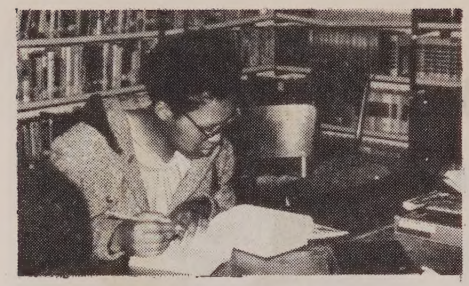
– Named two missionary emeriti, **Miriam E. Rogers** for 43 years service in India and **Gwendolyn S. Scott** for 35 years in Turkey.

– Heard missionary **Peter Gowing** of the Philippines affirm that Christians and Muslims can and must work together on their common concerns.

– Gave an offering of $3,539.41 to purchase equipment for hospitals in Zimbabwe, stripped during the war.

– Spoke out for justice and human rights in Latin America and the Caribbean, urging the United States to renounce military intervention, support self-determination, launch expanded development aid, but deny assistance to governments that consistently suppress human rights.

– Sent a message to President-elect Reagan urging him to work cooperatively with other nations to raise the living standards of persons who lack essential food, education, and health care; and to increase efforts for both justice and peace.



Robert Seater

Student at Inanda

RETURN TO SOUTH AFRICA

by Lavinia Scott

Lavinia Scott spent a lifetime in educational work in South Africa, most of it at Inanda Seminary, an independent Protestant school for African girls, where she served for several years as principal.

Revisiting the country where I worked for 42 years was a bittersweet experience, but I found it much more sweet than bitter when I returned to South Africa this past summer after six years away. The bitterness came as I saw the continuing frustration of so many fine, able people under the apartheid system which—in spite of some modifications—is still alive and flourishing.

The Thorny Question of Disinvestment

Many sensitive Americans are pressing for withdrawal of foreign business capital as the most effective way—short of full economic boycotts or military force—to bring about change in the apartheid system. But we found our South African friends divided on the issue. Bishop Desmond Tutu, head of the South African Council of Churches, strongly favors disinvestment. Mrs. Lucy Mvubelo, an "Inanda girl" and founder and head of the African Garment Workers' Union (the oldest and largest black labor union) is as strongly opposed. She maintains that disinvestment might well throw thousands out of work and that more can be accomplished if foreign corporations (perhaps under stockholder pressure) remove discrimination in their own enterprises, improving wages, facilities, housing, and educational opportunities and upgrading their black workers through training, counseling, and promotions. Still others believe that American disinvestment would have little effect at all except symbolically.

While disinvestment continues to be a dilemma, *everyone* I talked with in South Africa does advocate withdrawal of funds from banks that lend to the South African government.

Church Leaders March in Johannesburg

We were in Johannesburg shortly after the dramatic march of 53 church leaders on behalf of the Rev. John Thorne. Did you read about it here? Thorne, a prominent colored [racially mixed] Congregational minister, was arrested for counseling colored high school students who were boycotting their classes. (The boycott was nationwide, in colored, African, and Indian schools and universities—a protest against the inferiority of education for non-whites and the gross inequalities between schools for whites and schools for blacks. Summoned by Bishop Tutu and the Rev. Joe Wing, General Secretary of the United Congregational Church of Southern Africa, the ministers met for prayer. Then 53 of them—leaders of the major English-speaking churches of several denominations—decided to march to the Central Police Station and demand the release of John Thorne. On the way they were arrested, loaded into police vans, and charged with violating the Riotous Assemblies Act. After a night in jail, they were sentenced to fines of $70 or 50 days imprisonment. John Thorne and several others were given four months, sentence suspended for five years. In spite of the judgments, we felt the exhilaration of Joe Wing, Desmond Tutu, and John Thorne that their experience had brought the ministers together as never before, transcending all denominational and color barriers.

Soon afterward, the Prime Minister agreed to a consultation with church representatives, and delegates presented their demands, including the abolition of apartheid. Though the Prime Minister rejected these, at least he listened, and he proposed a day-long meeting before the end of the year. It was one small step forward!

But there is a long way for the country to go. In the Eastern Cape Province, where UCC missionaries Jack and Lou Ann Parsons work, tensions have been acute because of industrial strikes and school boycotts. The Parsons are deeply involved in trying to ease the tensions, standing as supportive friends with the African and colored ministers, teachers, parents, and 60,000 young people now out of school.

Homecoming at Inanda

As an "educational grandparent" of the students, I was warmly welcomed at Inanda Seminary near Durban, where I had spent 33 of my 42 years in South Africa. An honor guard escorted us to chapel on our first morning.

A little more than a year ago, Mrs. Constance Koza, a former Inanda student, became the first African woman to be fully appointed principal. I remember her as an able Head Prefect back in the 1940s! The staff is a fine mixture of African, white (American and South African), and colored, both women and men. And the girls are delightful! One of them who had won first place in a national science competition left for England while we were there to take part in a two weeks' special course at the University of London.

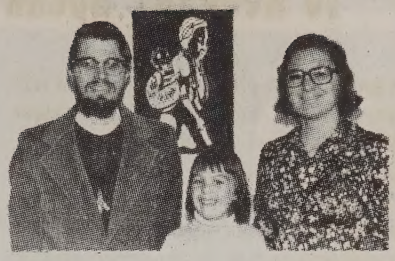
The students' meals and living conditions have been greatly improved in recent years, and at last there are reliable supplies of water and electricity. But boarding fees have had to increase almost astronomically. No one wants Inanda to serve only the daughters of the financial elite, and scholarship funds are urgently needed.

Inanda is the only private Protestant school to have survived the government's withdrawal of subsidies to mission and church

Continued on page 13

What Do Missionaries Do?

IN A NUTSHELL: THE STINSONS' YEAR IN BOTSWANA



Jerry, Kristina, and Lynda Stinson

Jerry, Lynda, and five-year-old Kristina Stinson recently celebrated their third Christmas in Selebi-Phikwe, Botswana. Jerry's formal assignments include being pastor of churches, working in urban mission, and teaching theology. Lynda's are in Christian education and school library work. In recounting their year, they answered—for at least one family on the field—the oft-asked question: What do missionaries do?

– They joined in month-long mourning for Sir Seretse Khama, Botswana's only president since independence in 1966, with Jerry leading and sharing in ecumenical services. Then they helped welcome the new president on his first visit to Selebi-Phikwe.

– They vacationed in a remote village on the edge of the Kgalagabi Desert, being screamed at en route by angry baboons. In Gabarone, the nation's capital, they happily bought "lots of boxes of cereal" from amply-stocked shelves.

– They visited newly-independent Zimbabwe, rejoicing at the end of warfare and the return home of 8,000 Zimbabwean refugees from Selebi-Phikwe. Kristina got acquainted with escalators and television.

– Kristina started English-medium school, had an hour of homework each night, and made the acquaintance of that famous American family, Dick, Jane, and Spot.

– Lynda continued her work at the Botshabelo Nutrition Center, feeling both the satisfaction of seeing some children improve and the pain of watching others decline. She and her vegetable garden occasionally won a battle against tropical diseases, searing heat, drought, sulfur pollution from the mine, and invasion by ants, termites, beetles, cats, donkeys, locusts, aphids, chickens, and cows.

– Jerry turned over more of his church responsibilities to lay leaders; increased his work with the program of theological education by extension; went underground at the local copper mine to see first hand where most of their church members work; traveled to South Africa by bus as a delegate to the annual meeting of the United Congregational Churches of Southern Africa and experienced the harsh realities of racism there; took up bread baking and the reading of African novels in his "spare time"; and by playing with his short-wave radio actually managed to hear the first half of the Super Bowl.

Thank you, Jerry, Lynda, and Kristina for sharing a bit of your lives with us and for opening this window on another world.

When Babies Are Born in Jamaica

by Emily and Mark Will

Associate missionaries Emily and Mark Will write about the Thanksgiving-time birth of their son Peter Alan—and of other babies born in Jamaica:

Our maternity clinic was small—only 8-10 women in admittance at any one time. The nursing staff was efficient, friendly, supportive, and cheerful. A nurse/midwife rather than a doctor delivered Peter. We [Mark and Emily] were allowed to be together the entire time, working as a team; indeed, the clinic was relaxed enough in its scheduling so that we were together nearly continuously during those first few days.

It just so happened that one of our first visitors when we arrived home with our new bundle was a nurse who had just completed her midwifery course at the Victoria Jubilee Maternity Hospital in the Kingston slums. Her stories of conditions there made us acutely aware that our birthing experience at a costly private clinic is not the norm for the majority of Jamaican women.

The Victoria Jubilee is nicknamed "The Factory." The third largest maternity hospital in the world, it "produces" 1000 babies each month or more than 30 a day! The women, often two to a bed (that makes four with the babies) are permitted to stay in the hospital only 12 hours after their babies' birth. Our nurse friend related that she and the other nurses were run so ragged with physical chores that they had nothing left to offer the mothers in the way of emotional support.

But with every Christmas season comes hope—the hope of the Christ child. Hope for greater economic justice between the world's haves and have-nots. Hope for political stability. Hope for greater personal patience and wisdom as we seek God's will. Hope for a healthy and a peaceful future for all of today's babies. . . .

"If we put one more dollar in a weapons system than we should, we are weakening the defense of the United States. . . . Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed."

– President Dwight D. Eisenhower

To Reagan: "Speak Out on Human Rights"

A group of 71 prominent American religious leaders, including UCC President Avery Post and David Stowe of the UCBWM, in mid-December appealed to President-elect Ronald Reagan to denounce the use of torture and political oppression and to declare unequivocally his commitment to human rights.

They began by citing violence in El Salvador (the murder of American missionary sisters), South Korea (the round-up of 1200 dissidents and the suppression of publications), and Haiti (the disappearance of leading intellectual and political figures).

They then went on to point to "increasing and alarming evidence that military governments in many countries are viewing your election as a green light for suppression of legitimate dissent and for widespread arrest and imprisonment, torture and murder."

"The world needs to hear you say," the letter continued, "that you do not regard these methods as either necessary or justifiable to secure a favorable investment climate. We emphasize that we are not asking you to impose U.S. standards on other nations but to condemn practices that are recognized as crimes by the entire human community. For our part, we commit ourselves to struggle against the atrocities by every means at our command, to arouse the conscience of the religious community to oppose such barbarism, and in particular to keep before the bar of the U.S. and world opinion what is happening and the response of your administration thereto."

Other UCC signers in addition to Drs. Post and Stowe included: Dr. John C. Bennett, former president of Union Theological Seminary; the Rev. Lois Sundeen, New Jersey area Conference Minister; and Dr. George W. Webber, President of New York Theological Seminary.

*

In order to give aid to dependents of political prisoners in Argentina, the UCBWM has granted $10,000 to the Ecumenical Movement for Human Rights, a Catholic-Protestant organization there. Funds come from the 1979 Family Thank Offering. UCBWM Latin America Secretary Jeffrey H. Utter notes that **church groups are the only ones in Argentina** consistently raising the issue of human rights violations and ministering to those whose rights are violated.

Senator Salonga Of Philippines Released From Prison

Some weeks ago Paul Gregory, Secretary for the Board's Pacific Region, appealed for letters and cables protesting the arrest of Dr. Jovito Salonga, professor of law at two universities and outstanding lay leader of the United Church of Christ in the Philippines. Christmas letters just received from Jovito and his wife Lydia report his release from prison at the end of November. Technically in his wife's custody, Dr. Salonga jokes that "this restores the situation which has prevailed for the past 25 years."

While no date is yet set, Dr. Salonga will still have to stand trial on charges of sedition and implication in last year's Manila bombings—ridiculous charges in view of his strong non-violent stand of many years. The Salongas are deeply grateful for the flood of letters and cables to Manila and Washington which obviously had their effect, and they ask our continued prayerful concern.

NOTES FROM TWO RETIREMENT HOMES OF THE UNITED CHURCH OF CHRIST

Massachusetts' Walker Homes Broaden Admission Policy

110 years ago, in 1870, a big, rambling brick house in Auburndale, Massachusetts opened its doors for a very special clientele: missionary children. In those days missionary parents on the field had to send their children "home to the States" for their education. And so Walker Missionary Homes began.

But times have changed. Today's missionary children can usually get their pre-college schooling in the country where their parents work, or nearby. Gradually Walker turned into a residence for retired missionaries or missionaries home on furlough. Now the number of these people is declining, and so Walker is changing again, broadening its admissions policy to include all church-related men and women who want the intimacy and care of a small retirement community.

Walker Homes (there are seven of them in the compound) have a long list of advantages: shady lawns and garden, attractive suites with their own baths, good public transportation, proximity to Boston with its wealth of history and culture, nearby medical facilities and churches, moderate fees, and above all the "fellowship of kindred minds" with a wealth of worldwide experiences to share.

For further information, write to the Director, Walker Missionary Homes, 144 Hancock St., Auburndale, MA 02166.

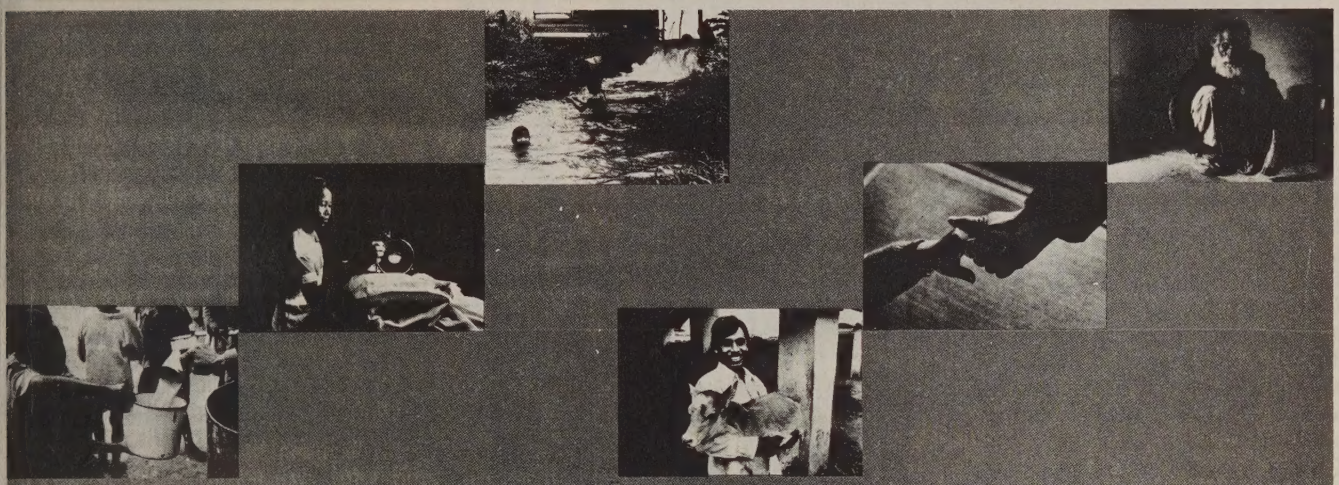
California's Pilgrim Place Opens Apartment for Furlough Missionaries

Pilgrim Place retirement community in Claremont, California is setting aside an apartment for use of missionaries returning to the United States on furlough. An upstairs apartment, which includes living/dining-room, kitchen, two or three bedrooms, and bath, will be completely furnished. It will be available for rent almost any time for as long as a year or as short a period as a month. Renters of the apartment, like all residents of Pilgrim Place, are expected to take a minimum of 13 meals per month in the main dining-room. The services of the health center and of clinic nurses are available to them.

Pilgrim Place is a stimulating and active retirement community, full of interesting people with a wealth of careers behind them. It is located close to Ontario Airport, and there is good train and bus service to nearby Los Angeles. It would be a great home base for a peripatetic missionary assigned to Mission USA.

For further information write to Ms. Bette Jane Martin, Assistant Director, Pilgrim Place, 660 Avery Rd., Claremont, CA 91711.

1980 Report of the Division of World Service
United Church Board for World Ministries



"As you did it to one of the least of these..."

Division of World Service
United Church Board for World Ministries

One Great Hour of Sharing

In the Parable of the Last Judgment (Matt. 25: 31-46) Jesus called the righteous to come into the Realm of God, telling them that they had fed him when he was hungry, given him drink when he was thirsty, clothed him when he was naked. When the righteous asked, "When did we see *you*?," Jesus replied, "As you did it to one of the least of these. . . ,you did it to me."

This report of what was done with the money you in the United Church of Christ gave through One Great Hour of Sharing and Directed Gifts in 1980 recalls that Parable. You gave in faith, but, when you gave, you did not know *who* would receive your gift or even *where* the recipients live. Thus, in a sense, you, too, could ask the question "When did we see *you*?"

On the following pages you will find examples of *where* your gifts have gone and to *whom*. We could not feed *all* the hungry, nor satisfy the thirst of *all* the thirsty, nor clothe *all* the naked. But, just as Jesus did, we helped all those whom we possibly could.

The Church is the Body of Christ. It is a worldwide body which sees need and responds to that need throughout the world. The members of this worldwide body are the actual carriers of cups of water to the thirsty and bread to the hungry. Sometimes a church's opportunity to serve in one community is greater than that church's resources. Then resources from other parts of the worldwide church are moved to the church in the community where the need exists to feed, clothe, and give comfort.

The Division of World Service of the United Church Board for World Ministries is asked on behalf of all the members of the United Church of Christ to serve you, in Christ's name, in giving your compassion when disaster strikes, in aiding displaced persons and refugees, in helping the hungry and the thirsty to help themselves. It is not always possible to differentiate clearly between the four OGHS categories of "Disaster Relief," "Refugee Service," "Social Service," and "Development," but the figures below and the examples on the following pages nevertheless illustrate in broad focus how the amounts you gave in 1980 have been spent.

1980 Receipts*

One Great Hour of Sharing	$1,986,619
Directed Gifts	866,316
	$2,852,935

1980 Expenditures*

Disaster Relief	$ 814,499
Refugee Service	100,530
Social Service	223,827
Development	1,714,079
	$2,852,935

* Preliminary figures.

Disaster Relief: $814,499

• Last year in your behalf, and in Christ's name, we responded to 42 major disasters throughout the world and to many, many disasters of lesser magnitude.

• In November-December, 1979, the news of the holocaust in Kampuchea was daily fare in our news media. We assessed the situation and some OGHS funds were channeled to Kampuchea before the end of that year. In addition, in the first eleven months of 1980, more than a *half-million* dollars came in as Directed Gifts for Kampuchea Relief! Altogether, in 1980, our UCBWM Service Division, together with other U.S. churches, delivered more than $5 million in food and assistance for development to Kampuchea. The program will continue Development work in 1981.

• Zimbabwe became independent in April, 1980, but that country's tragic struggle has not received much publicity. The current situation in Zimbabwe—where our partner church is at work—is one similar to the situation which existed in Europe during and following World War II, when the predecessor agencies of the Division of World Service in the Congregational Christian Churches and the Evangelical and Reformed Church were born. Just as in that era, people in Zimbabwe are returning to destroyed homes and to fields they are not able to work without seed, fertilizer, and animal traction. Thus far, $50,000 from One Great Hour of Sharing has been made available to help these people. Their church leaders say, "Our people want to help themselves. Give us the tools and equipment and we will plow and plant and harvest and feed ourselves." Thus we continue to respond to the needs of disaster victims in Zimbabwe.

In newly-independent Zimbabwe, thousands of refugees returned to their homes last April in need of food that your gifts, in Christ's name, helped to make available, as shown in this photograph.

• As in Zimbabwe, long after a disaster fades from the headlines, the church continues to minister to those left in its wake. Some funds from the One Great Hour of Sharing offering are still aiding the victims of hurricanes Allen and David in the Caribbean.

• Another situation far from settled exists in the Middle East. After more than 30 years of ministering to refugees and displaced persons there, the church is frequently called upon to provide aid in new disasters. Some of the money from your 1980 offering has been used in this way.

• For a short period of time the needs of disaster victims in Somalia were also highlighted in the news media. The disaster has not disappeared even though it is no longer visible through the headlines. Thus the churches are still working together to meet the desperate need in that nation.

• Not all disasters are massive or wreak havoc on a large scale. Our OGHS offering is also used to bring help to such isolated cases of need as the theological student in Lebanon who contracted cancer, the child left behind with grandparents when a parent is marked to die at the hands of an oppressive government, the "stranger within our gates" who knows nowhere else to turn but to the church.

• And what shall we say about the victims of the Italian earthquake? As this is being written, the churches in Italy are determining how much they can do to help relieve the pain felt by thousands in the aftermath of this devastating disaster.

Refugee Service: $100,530

This has been a year for headlines about refugees. In our mind's eye we still see vividly the Indochinese, the Cubans, and the Haitians fleeing from their countries. Equally pressing, however, are the needs of the Eritreans, the Ethiopians, the Afghans, the Tibetans, the Angolans, the Chadians, and many others. Much of the response to these refugees has been carried out in your own parishes as you have assisted in the resettlement of families and individuals. (And yet we still need more congregations willing to extend their compassion in performing this service.)

The plight of many a refugee has become a political issue. Because of the nature of international relations, some refugees are looked upon with favor and, as a result, our government assists them. Other refugees receive no assistance; we are currently working with thirteen different contracts covering refugee groups in the United States. And there still remain other groups which are allowed into the U.S. but receive no government help.

• The administration of the Resettlement Program is a part of our job at the UCBWM's Division of World Service, but this work is not charged to the One Great Hour of Sharing offering. *OGHS money is spent on refugees around the world who are in camps as displaced persons.* Some money comes from "Development" funds. In 1980, for example, $20,000 was spent from "Development" money over and above a basic $30,000 for general work among the refugees in the Occupied West Bank of Israel. Some of this "Development" money was spent in

occupational training for young women and men so that they could support their families. Some of it was also spent to introduce a new cross-bred sheep which will produce more wool and meat than the local breed.

• SERRV (Sales Exchange, Refugee Rehabilitation Vocations) began as a service to refugees who wanted to use their handicraft skills to help themselves. SERRV still performs that function, but it has broadened its program. Today it serves also as a "Development" channel for displaced persons, helping them to standardize their products, to produce goods for an already-existing market, and thus to gain dignity.

A modern-day Lazarus, one of many "sitting outside the gate" in our world today, needing to be fed, waiting, waiting...

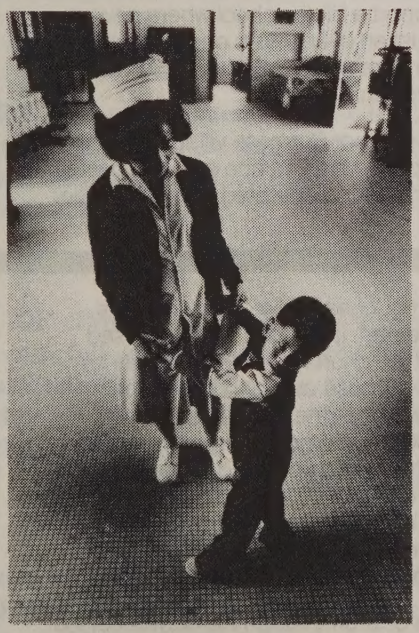
Social Service: $223,827

• In Uganda, during the entire regime of Idi Amin, the YWCA was one of the few institutions able to continue to function. It carried on many social programs, especially among women in many small villages. When Amin was overthrown, the YWCA thought that one of the most significant services it could then render was to open a cafeteria. Some of your OGHS funds helped to provide the equipment for this cafeteria. The cafeteria is not so much a business as a service—a food service in an area where no other existed.

• In the squatter settlements around Istanbul, Turkey, where people from the rural areas come in hope of finding jobs, one of our missionaries initiated in 1980 a project for aiding women to use their skills in knitting in order to earn a living. This project developed a market for the knitted goods and established a revolving fund for the purchase of wool. There is no way to count accurately the many families who have been given a hand up through this modest enterprise.

• There are also untold numbers of families in the world in which a woman is the head of the family and the sole breadwinner. But in many countries no child-care service is available to these women where they find employment. In 1980, some of your funds helped to support desperately-needed child-care centers in Belize, India, Sierre Leone, and Lebanon.

• We often think of orphans as *children,* but there are also "orphaned" *old folks.* Social security for the aged, as we know it, is not a widespread phenomenon in the developing countries of the world. Much of the care of the aged in these cultures is vested in the extended family. Thus, if the other members of the family are killed or scattered as refugees, these *elderly* become "orphans." A leader of a Tibetan community in India with whom we have worked many years wrote a pleading letter: "Please help us to care for our aged." And we do!



This child receives compassion and care, as a result of your gifts, at the church-related Sunnyside Home for Severely Retarded Children in Hong Kong.

• 1981 has been designated as the year of the handicapped. But for many years you have made possible a compassionate outreach to the handicapped through One Great Hour of Sharing. In the city of Athens, Greece, the School for Spastics operated by our partner agency in Athens (The Social Work Foundation) has "graduated" nine pre-school children during the past four years, equipping these children with necessary skills so that they may participate in more advanced schools for the handicapped. It was said of Jesus that "he made the lame walk," and you, in his name, continue to do so. Not all the handicapped can be rehabilitated. Some of them must simply be given compassion and care. Thus, a part of your offering also helps the severely handicapped in Hong Kong—where the children are so mentally handicapped that there must be more staff members constantly on hand than there are children to care for. Through your gifts, you are there even while you ask, "Lord, when did we see *you*?"

Development: $1,714,079

Many countries lacking food have the potential to produce more food than they are now able to grow. In desperation, the governments in some of these countries have sought large loans from the World Bank and have used this money to install large-scale technological argriculture programs—just to supply their own peoples' needs! This type of "Development" is expensive and creates all manner of social displacement.

• In 1980, your OGHS money continued to work in Mexico where our partner agency, Farm Centers International, made an effort to increase the production of small farms. Some of the small farmers in Mexico had shown distrust toward government experts who were instructing them in farming techniques. Thus, this agency developed a system of "Technicos." These "Technicos" are villagers who try a new idea in their own village and then convince those in a neighboring village to do the same. One of the first efforts of the "Technicos" was in developing a program for eliminating a ground mole called *tuza*. By coupling this program with a rat eradication program, the agency has helped the villagers to double their farm production at very little expense. An increase of more than 5,000 metric tons of corn was achieved by 2,700 small farmers in this manner! And as these farmers have continued using fertilizers and sprays, production has continued to increase. Thus your offerings have helped. Now other villages want to copy the program. That's development!

Life-giving water from this new irrigation ditch in Laos was made possible in 1980 by your OGHS offering gifts. The water not only helps to grow food but also provides recreation for children.

• In Burma, your gifts helped to plant garlic on a church-owned four-acre plot of ground, thus providing income for supporting the church—and for the needs of the community also. Four acres of garlic may sound like a bit much, but the produce finds a ready market and, today, it also helps to support a Bible school where new Christian evangelists and pastors are being trained to minister to Burmese Christians.

• In another Burmese village your gifts helped to install a rice mill. The pastor in the village operated the mill as a service to the community, and the income also supported his small church. As the villagers waited their turn at the rice mill, the pastor was able to talk to them about the gospel. As a result, many villagers now come to the church and even sing in the choir. The people cannot carry the tunes because they do not know the hymns, but it is written, "Make a joyful *noise* unto the Lord!"

"A living gift" is the motto of Heifer Project International, which you help to support. In Katpadi, India, this calf will help to upgrade livestock in a country desperately in need of agricultural development.

Remember, therefore, that "Development" through the church is more than just providing food. It is a witness to a loving God who does not will "that one of these little ones shall perish."

Giving With Compassion

In the Parable of the Last Judgment, the righteous answered Jesus by asking "When did we see *you*?" The One Great Hour of Sharing offering is received and then made available—even when you who give do not see the results your gift has made possible.

When opportunities for service are made known to the members of the United Church of Christ, we are "filled with compassion" even as Jesus was when he saw an opportunity to help others. One U.C.C. conference had proposed in its annual meeting, after the budget had been adopted, to reopen that budget to add something for Kampuchean relief. That vote was defeated. Instead, it was proposed that the churches make pledges for this purpose *over and above* their budgets. In the first eleven months of 1980, the congregations and members of that conference had already forwarded more than $35,000 and had *not reduced their regular giving to either Our Christian World Mission or local expenses.*

The Church through the network of the churches throughout the world is able to deliver this compassionate response more efficiently, at a lower cost per dollar, than any other organization.

The staff of the Division of World Service, United Church Board for World Ministries

General Secretary:
Alfred C. Bartholomew

Program Secretary:
Gustav Kuether

Consultant on
U.N. Affairs and Development:
Hazel T. Johns

For further information, write to the Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, N.Y. 10115.

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WHOLE EARTH NEWS BRIEFS

UNITED CHURCH BOARD FOR WORLD MINISTRIES

During the last five years, the 300-member **CONGREGATIONAL CHURCH (UCC) of DELAVAN, WISCONSIN** has resettled **25 VIETNAMESE** men, women, and children. Most recent arrivals are Thach Kim Dang and her four children, shown here with friends in the Delavan church. "It has been one of the most gratifying ministries ever undertaken by our Congregation," says the church's pastor Max Rigert. While the church has been the official sponsor through the United Church Board for World Ministries, the Vietnamese themselves, as they have put down their roots in the United States, have become sponsors for several of their people.

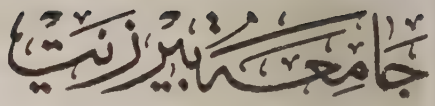
Following a storm of international protest against his abduction and imprisonment, **BISHOP MORTIMER ARIAS** of Bolivia, general secretary of the Evangelical Methodist Churches in Latin America, was freed on October 2 by the Bolivian military junta after more than a month in jail. With the help of Methodist authorities, it was arranged for him to go to Brazil, where he remains at present. UCC President Avery Post and Dr. David M. Stowe of the UCBWM were among world church leaders demanding the bishop's freedom.

AN EMERGENCY GRAIN RESERVE for use in times of famine finally won Congressional approval last fall after religious groups waged a three-year battle on its behalf. The legislation specifies that the reserve be used only for famine or other urgent relief requirements, such as the present tragic situation in eastern Africa.

THE EVANGELICAL CHURCH OF THE UNION (EKU), a group of eight regional churches in East and West Germany, has voted to enter into full communion with the United Church of Christ. At synod meetings in the two Germanies, the EKU has declared it will recognize the baptism, communion, and ordination of the UCC. The American and German churches have been having exploratory talks and visits of fellowship for several years, and the UCC will take up the EKU's action at General Synod XIII in Rochester, New York, this June. With 12 million members, the EKU is the largest Protestant church in Germany.

At its fourth Synod meeting, held in New Delhi last fall, the 10-year-old **CHURCH OF NORTH INDIA** voted to approve the ordination of women. Although women have been holding important national and regional positions in the church, the approval of their ordination to the Christian ministry is a historic and highly significant action. The Church of North India is a union embracing former Anglicans, Presbyterians, Congregationalists, British Methodists, British Baptists, Disciples of Christ, Evangelical and Reformed Church members, and others.

Birzeit University



AN AMERICAN STUDENT REPORTS FROM THE WEST BANK

Birzeit University on the Israeli-occupied West Bank, was founded by a Christian Arab family and has been supported by the United Church Board for World Ministries since its beginning. Mark Butler, the author of this article and a senior at Earlham College, was a student at Birzeit for one term in 1980. As a boy Mark had lived in East Jerusalem, where his father, Richard Butler, an associate missionary and later a staff member of the Board, was head of the Middle East Council of Churches office from 1960 to 1967.

The largest university for Palestinians on the occupied West Bank or in the Gaza Strip, Birzeit University is located in rocky hills approximately 15 miles north/northwest of Jerusalem. It is often the focus of harassment by Israeli occupation forces, because the Israeli authorities argue that Birzeit is a center of subversive activity among Palestinians. In fact, Israelis compare Birzeit to our own Berkeley campus in the 1960s. Yet, contrary to popular belief and Israeli allegations, Birzeit University is not a bastion of radicalism and subversion. In many ways it is quite the opposite, for it is a school that teaches a way of life that many Christians would like to consider their own.

Birzeit was founded as a high school in 1924 by a Palestinian Christian woman, Nabiha Nasir. In 1953 the school began to offer college freshman level courses in arts and sciences. In 1962 sophomore classes were added, and 10 years later, in 1972, a four-year program was adopted. Throughout these many years the university has been supported by the Nasir family, and this has ensured the continuation of its founder's Christian ethics and philosophy of life. The major ethical concern is responsibility toward the community.

In Birzeit's own words, the primary consideration is "to respond to the needs of the community for university education." One of the practical ways in which this manifests itself is in tuition fees, which amount to only 20 to 30 percent of the total cost of educating a student. The remaining 70 to 80 percent comes from scholarship funds. This means that all students qualified for a college education, whether rich or poor, can take advantage of the opportunity offered by Birzeit.

Another way in which the Christian ethic manifests itself is in a university-wide service program. In order to graduate, *all* students are required to give a total of 120 hours to volunteer work in surrounding Palestinian communities. This volunteer work may be anything from helping farmers harvest their crops at critical times to helping build new roads in villages. The university also runs an adult literacy program for illiterate Palestinians on the West Bank and in the Gaza Strip.

A third example of the Christian ethic at work in Birzeit can be seen in the methods students use in protesting the occupation of their land by Israel. During my five-month stay at the university, there were only three violent incidents between students and soldiers. All other incidents were non-violent, including sit-ins and strikes.

Let me tell you about one memorable incident. Some Birzeit (Arab) and Tel Aviv (Jewish) University students and teachers were attempting to visit two families incarcerated by the Israeli army in an abandoned refugee camp in Jericho. (The families had been forced to move there after their 10-year-old son allegedly threw stones at soldiers.) About half way to Jericho the two busloads of students and teachers were stopped at a roadblock. The soldiers refused to let anybody but Israeli Jews pass. But the Jewish students refused to go on unless the others were allowed to pass also. When the soldiers refused, the group began to sing songs of protest in both Arabic and Hebrew. This non-violent protest culminated in a very moving rendition of "We Shall Overcome"—sung together.

Birzeit University is not a center of subversive activity, but people are afraid—both Arabs and Jews. In this grim and dangerous situation, Birzeit University is indeed one of the brighter spots.

(For a longer interview with Mark Butler, see the March, 1981 issue of A.D. *magazine.)*

Field Notes

Providing Energy with Bio-Gas

Thanks to the Service Division of our Board, we are building a new bio-gas plant at Rachanyapuram, our special school for orphan and destitute girls in this part of South India. We hope to have it in operation before long. It will use the waste from our own cattle on the school farm and will, we hope, provide energy for all of the cooking for our 400 students.

— Joyce G. Riesz

The World in a Japanese Chapel

In the center of our new Miyagi College campus stands our chapel with its bell tower (a Dutch carillon, gift from the alumnae) and its beautiful French stained glass windows. The chapel's not yet in use because its German organ is still being put together after transfer from our old campus. When it is, we will have the awesome task of putting into our worship services here the spirit that transcends nations, that deals with the unseen universal, eternal areas of human existence!

— Janell J. Landis

An Ugandan Bishop Seeks Help From Indian Christians

Bishop Melchisedek Otim of Uganda recently visited the churches in the Vellore area of South India and vividly described the persecution which his people suffered under the rule of Idi Amin. He had come to recuit teachers, nurses, doctors, and other professional persons to come to Uganda and help rebuild what has been destroyed. Yes, they have suffered; yet they have been given the courage and strength to go on.

— Pauline E. King

MIDDLE EAST—continued from page 1

(MECC). This body, which encompasses three great families of churches—Eastern Orthodox, Oriental Orthodox, and Protestant—represents the most significant step toward Christian unity in the Middle East since the great schisms that divided the Christian church during the first centuries of its life.

While our visit was marked by joy in this new effort toward unity, there was also sober recognition of factors that frustrate the witness of Christians in the area. The first is the continuing emigration of Christians from the Middle East. This trend is most pronounced in Turkey and Lebanon but is a worrisome development for all Christian communities. Emigration is attributed to political instability, economic factors, and human rights violations in several countries.

A second concern is the failure of the Camp David accords to resolve what Christians see as the central issue in the Middle East—the question of Palestine. Beyond the concern for a just resolution of the problem is concern both for Christian Palestinians and for Christians in all the countries enmeshed in the Israeli-Palestinian confrontation.

A third concern to many Middle Eastern Christians who are committed to the ideal of the secular, democratic state, is the growing tendency toward religious states. Iran is, of course, the most dramatic example of a religious state today, but many Christians point also to Israel and to Christian extremists in Lebanon as other and earlier examples of the movement toward theocracy.

A fourth problem is the unfortunate effects of efforts by so-called evangelical groups to proselytize not only Muslims but also Orthodox and Protestant Christians.

Perhaps the most important dividend of the trip to all in the group was the sharing of insights into each other's societies. Middle Eastern Christians frankly voiced pastoral concern over what they saw as problems in Western churches and societies. "Partnership sometimes requires obedience," we were told by the Antiochian Orthodox Patriarch, Ignatius IV Hazim. "And that means that sometimes *you* must be obedient to *us*." He went on to say that he was disturbed by individualism in America and the deterioration of family life—by the extent to which Americans lead "parallel" lives. "As every geometry student knows," he said, "parallel lines never meet." His Beatitude told us of the Orthodox practice of appointing "godparents" for a marriage, that is, an older married couple to whom newlyweds can turn for advice and help.

Middle Eastern Christians, we learned, have essentially three options: flight to the West, taking up the gun as in the effort to create a "Christian Lebanon", or what Gabi Habib of the Middle East Council of Churches calls "the way of the cross"—continuing to live side by side with Muslims as a living witness to Christ's presence in the world. It is not at all surprising that many Christians, including some we met, have chosen the first or the second way. What *is* extraordinary is that in the midst of terrible conflicts and pressures in the Middle East there are Christians who have chosen the way of sacrificial witness. We Christians of the United States will be richer through our support of them.

SOUTH AFRICA—continued from page 4

schools for Africans in the 1950s, and it has survived because of increased support from our Board. It holds a unique position because of this but also—and especially—because of the quality of its alumnae.

You should know some of these women: **Constance Koza** and many present and past staff members. **Lucy Mvubelo**, labor leader. **Deborah Mabiletsa**, director of women's work under the South African Council of Churches. **Rev. Thanda Ngcobo**, graduate of Chicago Theological Seminary and teacher of clinical pastoral counseling in the University of Chicago hospitals. **Winnie Ngcobo Emoungu**, Ph.D., who now works at the U.S. Department of State counseling advisors of foreign students. **Mrs. Doreen Nteta**, director of the Botswana National Museum and Art Gallery. A young lawyer whom we saw in King Williamstown. Several medical doctors, many nurses, hospital matrons, and instructors of nurses. Many teachers, personnel workers, social workers, secretaries, wives, mothers, church and community leaders. As a private Christian school, Inanda has a very special opportunity and responsibility to prepare women for Christian leadership and service.

The Federal Theological Seminary Celebrates

A specially happy experience was our weekend at the Federal Theological Seminary's celebration and dedication of an entirely new set of buildings in Natal. This building of a new campus was made necessary because of the government's expropriation of the seminary buildings at Alice nearly six years ago. I was proud and happy to know that our Board has contributed substantially to making the new seminary possible. This is my final note—but there is so much more to tell!

A PRAYER FROM STUDENTS IN BOTSWANA

You, O Lord, are the God who sees on the outside and the inside. Thank you for the true fellowship in your church. In church there is a place for everyone. It doesn't matter how dirty or poor you are. In church there is no difference between even our President or our Headmaster and me. We can sit on the same bench, for we are praying to God together.

The church people love me even when I am far away. They say when I am gone I must continue to share in the services of any church I like, because people are all worshipping God. They help me know your teaching: the more you give, the more you receive. We worship you, Lord, our Great Herdsman, the only one who can keep us all together. Amen.

(This prayer was written by Sehume, Seikano, and Banabotlhe, students in a religious education class taught by Christine Purves at Maun Secondary School in Maun, Botswana. The Purvese are now on a different assignment in Botswana and are living in Gabarone.)

Chronicle

NEW APPOINTMENTS

Edwin T. and Roberta H. Doughty, to work in the Mission Headquarters in San Pedro Sula, Honduras. Volunteer, 4 months. Home church: Second Congregational, Norway, Me.

Mark A. Howard, teacher of social studies, Kafue Secondary School, Zambia. Associate, 2 years. Home church: Our Savior Lutheran Church, Southern Pines, N.C.

Ralph T. Parkinson, to work on tractor project in Togo. Appointment, 2 years. Home church: First Presbyterian, Hickory, N.C.

Christine H. and John H. Purves, adviser to the Chief Education Officer of Primary Schools and Teacher Training in Botswana (Jack). They previously served at the Maun Secondary School. Affiliate, 2 years. Home church: First Mennonite, Bluffton, Ohio.

Margaret M. and William F. Reitmeier, pastor (William), winter English-language congregation, Mazatlan, Mexico. Volunteer, 5 months. Home church: Scribner UCC, Scribner, Neb.

Katherine Brearley Thomas, upon her marriage to Thomas Thomas. Former teacher, Chipembi Girls School, Zambia. (See marriages.) Home church: Aylesbury Methodist, Aylesbury, U.K.

Lorraine F. and Marc A. Wessels, co-pastor (Marc), Strathmore Parish, Victoria Synod, Uniting Church of Australia. Associate. Home church: Second UCC, Harrisburg, Pa. (Lorraine); Christian Church Uniting UCC, Virginia Beach, Va. (Marc)

Aloha M. and Burl B. Wyckoff, farm manager (Burl), Kafue School Farm, Zambia. Appointment, 4 years. Home church: United Methodist/Lutheran Joint Ministry, Royal City, Wash.

MARRIAGES

Herbert Beecken (Japan) and **Keiko Kashiwagi Uzaki.**

Thomas Thomas (Zambia) and **Katherine Brearley.** They have moved to Lusaka where Tom is serving as pastor of Trinity and St. Andrews Congregation.

Peter Kratzat (Zaire) and **Lobunza Monzoi.**

COMPLETION OF TERM

George and Misaki I. Aki, Japan, 1979-80.

Josephine B. Stearns, Zambia, 1977-80.

James J. and Jean S. Winter, Togo, 1965-80.

Carol A. Garn, South Africa, 1975-80.

DEATHS

Albert W. Dewey, 89, a missionary in Turkey (1919-1959), died on December 28, 1980 in Claremont, California.

Dr. Dewey worked in Talas and Merzifon, then served with Near East Relief in Turkey, Greece, Syria and the Caucasus. He went to Gaziantep in 1929 where he was physician-in-charge. His hobby, the hospital flower graden, continues to be a symbol of his brightness and cheer and love of God. Since 1970 he served as the UCBWM representative at Pilgrim Place in Claremont, California.

Surviving are a daughter, Mrs. Winfield Strycher (3930 Buckner Rd., Paducah, KY 42001), and two sons, Warner (1303 N. Tejon St., Colorado Springs, CO 80903) and Edward (1608 Aden West Rd., Ft. Worth, TX 76116).

Orena M. Dodge, 92, a member of the ABCFM staff (1911-1954), died on October 29, 1980. She was the receptionist in the Boston Office and kept track of donations.

Jessie N. Hawkes, 81, a missionary in Greece (1930-1937), died on September 30, 1980 in Hartford, Connecticut.

Mrs. Hawkes served as a music teacher at Anatolia College. After her return to the United States, she taught at Hood College in Maryland, Colorado College in Colorado, Doane College in Nebraska, and most recently at the Hartford Conservatory of Music.

Surviving are two daughters, Mary (417 Zion St., No. C19, Hartford, CT 06106), and Catherine Snesrud of Yankton, SD, four grandchildren and two great-grandchildren.

Dorothy Patton Lockwood, 79, a missionary in India and Sri Lanka (1927-1970), died on October 31, 1980 in Milton, Massachusetts.

Mrs. Lockwood was a teacher and wrote for the Jaffna Diocesan weekly, "The Morning Star." She was a moving force in the work of evangelism in the islands off Jaffna, at the William Mather Memorial Women's Centre, the Jaffna College Choir, and in the Sunday School. Mrs. Lockwood's husband Edson was a teacher and the treasurer of Jaffna College.

Mrs. Lockwood is survived by four sons: UCBWM missionary, Michael (Madras Christian College, Tambaram, Madras, India 600059), Patton (306 Beech St., Farmville, VA 23901), David (3019 "O" St., Washington, DC 20007), and Merrick (c/o Asia Foundation, GPO 666, Dacca, Bangladesh); two brothers, and nine grandchildren.

Grace T. Matthews, 86, a missionary in China (1922-1944), died on December 27, 1980 in Claremont, California.

Mrs. Matthews and her husband Harold were educational and evangelistic missionaries in Tehsien, Tientsin, and Fenchow. After their return to the United States they served as superintendents of the Walker Missionary Home in Auburndale, Massachusetts, then were field representatives of the ABCFM for promotion in Maine and New Hampshire.

Surviving are two sons, UCBWM missionary Alden (3-25 Hachiyama-cho, Shibuya-ku, Tokyo 150, Japan), Homer (2013 S. Compton Ave., St. Louis, MO 63104); a daughter, Mrs. K. L. Keating (5256 de LaCumbre, Tucson, AZ 85715), a brother, a sister, and grandchildren.

Ormund A. Schulz, 76, a staff member of the UCBWM (1962-1971), died on January 2, 1981 in Cleveland, Ohio.

Mr. Schulz was assistant treasurer, serving in the capacity of business manager and property manager for the Board's missions and properties around the world. He previously held pastorates in Pasadena, California, Grand Rapids, Michigan, and Medina, Ohio, then was on the staffs of the Ohio Conference and Cleveland Union Congregational Christian Churches before joining the UCBWM.

Surviving are his wife, Elsa (Box 223, Rt. 1, Benzonia, MI 49616), four sons, Larold, Carl, Dwight, and Glenn, and twelve grandchildren.

Gladys M. Williams, 88, a missionary in China (1918-1952), died January 8, 1981 in Claremont, California.

Miss Williams was born in Taiku, China of missionary parents. She spent all of her own missionary years in Taiku, many of them assigned to the Alice Williams School, named after her mother. She worked closely with the women and children in the community. After her return to the United States, she was a staff member of the Walker Missionary Homes in Auburndale, Massachusetts, until her retirement in 1963.

Miss Williams is survived by her sister, Helen Harvey (Lot 7, Down Yonder Village, 7001 142nd Ave. N., Largo, FL 33540), and two nieces, Elizabeth Harvey of Chicago, IL, and Mrs. William Jones of Houston, TX.

Clarence E. Wolsted, 89, a missionary in Manamadura, India (1922-1936), died on December 3, 1980.

GIFTS RECEIVED IN MEMORY OF

Rev. Martin Albrecht
Mr. Clifford E. Reed
Rev. Martin Koehler

Mr. Robert Avery
Dr/Mrs. Howard Kaliher

Mrs. Biggerstaff
Mr/Mrs. Marvin Redman

Mr. Myron Simmons Burton
Ms. Isabel Hemingway

Mrs. Elizabeth Morse Camp
Dr/Mrs. Richard Braun

Ms. Minnie Carter
Mission Circle, First Cong'l Church
Bethel, CT

Mrs. Julia Christofersen
Mr/Mrs. Arthur W. Christofersen
Mr/Mrs. Thomas R. Gill
Mr/Mrs. William T. Langdon
Ms. Ruth D. Burnham
Cong'l Church of Batavia, IL

Mr. James F. Clark
Rev/Mrs. Donald S. Mathison

Mrs. Ruth Compton
Miss Isabel Hemingway
Mrs. Edith H. Wiley
Mr/Mrs. Graydon D. Bell

Dr. Mary Cushman
Mrs. Alan A. Pott
Mr/Mrs. Vernon C. Martens

Mrs. Dora Dewey
Mr/Mrs. Graydon D. Bell

Mrs. Blanche Fredette
Mr/Mrs. Graham Alvord

Ms. Carol (Rusty) Wright Goodrich
First Church, North Miami, FL

Mr. George C. Grant
Rev/Mrs. H. Telfer Mook

Mrs. Ailsie M. Heineman
Rev/Mrs. Charles P. Heineman

Dr. Gertrude B. Hoy
Mrs. William Tegeler

Mrs. Martha Kohl
Mr/Mrs. Allen O. Miller

Rev. Alton E. Loar
Mrs. Robert E. Ellis

Mrs. Pat (Dorothy) Lockwood
Miss Ruhama Yeranian

Dr. and Mrs. Loy Long
Mrs. Stephen Holmes

Mr. and Mrs. Thomas McKee
Rev/Mrs. Donald S. Mathison

Miss Jessie Martin
Miss Isabel Hemingway
Ms. Marilee Wheeler
Ms. Harriet A. Hallett
Mr/Mrs. Graydon D. Bell
Dr. Lavinia Scott

Mr. Raymond L. Mathison
Rev/Mrs. Donald S. Mathison

Mr. Richard E. Maynard
Ms. Martha Shaler

Mrs. Edith D. Miller
Miss Sadie Ella Nixon

Mr. and Mrs. Randall Mullin
University Cong'l Church, Seattle, WA

Rev. James C. Perkins
Mrs. James C. Perkins

Ms. Deborah Ramga
Mr/Mrs. Robert Ramga

Rev. Hollis Read
Mr. Richard L. Read

Mrs. H. C. Reynolds
Mrs. Luella T. Monsen

Mr. Earl Sarka
Mrs. Mildred Sarka
UCC, Spencerville, OH

Mrs. Ethel Scott
Rev. Winthrop Nelson

Mr. Carl Sipple
Mr. William Cundiff

Ms. Bertha K. Smith
Rev/Mrs. H. Telfer Mook

Mr. G. Fred Starbuck
Mrs. Ruth S. Whitaker

Mrs. Gladys L. Teeuwen
Dr/Mrs. Arthur B. Smith

Dr. Theophil H. Twente
Rev/Mrs. H. Telfer Mook

Mrs. Maisie Van Vactor
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Ms. Marilee Wheeler
Rev/Mrs. Forrest Musser
Rev/Mrs. H. Telfer Mook

REFUGEES...

War in the **Horn of Africa** has now driven the refugee figure in Somalia to well over 1.2 million, more than one-fourth of the country's population. Three U.S. religious relief agencies (including Church World Service, of which the UCC is a part) have joined forces to help by means of foods, medicines, and other items essential to survival.

The weekly arrival rate of **new Afghan refugees in Pakistan** is approaching 20,000. One and a half million Afghans were in Pakistan camps by year's end. The World Council of Churches is appealing for $1 million for purchase of 6,800 desperately needed tents. Church World Service has already forwarded funds for tents, medicines, a mobile medical team, and several hospitals to serve the refugees.

Among the "hard core" long-term **refugees from Tibet**, now living in India and Nepal, there is still need for sponsors of 30 children in the refugee centers. Sponsorships range from $15 to $22 per person per month. Write to Ms. Elfriede Kohl, UCBWM, for further information about how you and your church can help.

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To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

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200

Has Your Church Seen These Filmstrips?

"Zimbabwe: a God-given Second Chance." A first-hand report by the UCC's photographer-journalist Bob Seater on the new nation of Zimbabwe. Against a backdrop of both devastation and reconstruction, leaders of the church, schools, and hospitals in the UCC-related centers of Mt. Selinda and Chikore speak with hope and expectation of the future. 13 min., color, with cassette, $15. Available from your UCC Conference Resource Center or from the Stewardship Council, 1505 Race St., Philadelphia, PA 19102.

"Witness in the Americas." A quick overview of Protestant work and witness in Latin America, of the churches which are our partners in several countries, and of UCC missionaries and the work they do in collaboration with Latin American colleagues. 15 min., color, with cassette, $15. Available from the Stewardship Council.

"You Give Them Something to Eat." Describes the thrust of the UCC's Hunger Action Fund in educating people about hunger and enabling them to address public policy and to back local projects that combat the root causes of hunger. 17 min., color, with cassette. Available through your UCC Conference Resource Center or Committee on Hunger.

EAT SIMPLY – AND SO HELP OTHERS TO EAT

Have you tried a Hunger Lunch in your church? Here's an idea for a Sunday noon feast particularly appropriate for Lent: Serve the following nutritious minestrone soup with loaves of bread home-baked by your men and women. Charge a reasonable price and give profits to the Hunger Action Fund.*

MINESTRONE FOR 10

1 Cup dried kidney beans
2 C bouillon
6 C water
1 large onion chopped
3 large carrots finely diced
3 stalks celery diced (including leaves)
1 C raw potatoes diced
2 T olive oil
1 C cooked macaroni
1 T salt
Pepper to taste
1 C cooked tomatoes

In large kettle cook beans, bouillon, and water for 3-4 hours. Saute vegetables (except tomatoes) in olive oil. Add to beans. Cover and cook slowly 30 minutes, stirring often. Add macaroni, salt, pepper, tomatoes. Simmer 15 minutes.

Bon appetit!

*Send to the Hunger Action Office, c/o UCBWM, 475 Riverside Dr., New York, NY 10115.

BOTTLE-FEEDING VERSUS BREAST FEEDING: NOTE FROM SOUTH INDIA

Missionary nurse Fran Riggs who, with her husband Dr. Ed, focuses on maternal and child health and nutrition for Indian villagers, recently wrote this:

"I see a lot of malnourished babies. People at the hospital keep telling me that after these two years of good rains and harvests there should be no malnutrition. But I'm not convinced.

"Along with the healthy, well-fed babies, I find babies—even in well-fed families—who look like living skeletons. It is simply because their mothers switched from breast milk to powdered milk for convenience. As the milk powder is very expensive, these mothers try to save money by mixing less powder into the water than the directions prescribe."

Result: these pathetic, skinny, malnourished babies, perhaps damaged for life . . .

Dilemma:

"Decide, Mother, who goes without.
Is it Rama, the strongest,
or Baca, the weakest,
who may not need it much longer,
or perhaps Sita,
who may be expendable? . . .

from *The Arithmetic of Poverty*
by Appadura (India)